19.

The Witchcraft of the present Rebellion.

A

SERMON

PREACHED

In the PARISH CHURCH of

St. *Mary Aldermary*,

In the City of *London*.

On Sunday the 25th of *September*, 1715. the time of a Publick Ordination.

By *WHITE KENNET*, D.D. Dean of *Peterborough*, Rector of the ſaid Church, and Chaplain in Ordinary, *&c.*

Now Corrected and Enlarged for the Benefit of the Author, and better Information of thoſe Hearers, *who (ſtaid the Sermon out, and) deſired the ſame to be publiſhed.*

Propter moroſitatem populi ne regnare fatias
Super nos, homines Hypocritas. Pre.Andr.p.319.

The prophet is a fool, the ſpiritual man is mad. *Hoſ.* ix. 7.

LONDON,

Printed for *John Churchwell* at the *Protector's* Head in *Little Britain*. 1715.

TO

WHITE KENNET, *D. D.*

Dean of *Peterborough*, Rector of St. *Mary Aldermary*, Chaplain in Ordinary, *&c.*

I Am very ſorry to ſay (Mr. *Dean*) that I found in your Sermon what I exſpected and ſuſpected (when I ſent to borrow it) I hoped indeed that a Man of your Eminent Parts and Skill in Antiquity and Records (I may add the Scriptures) would not have *handled the Word of GOD deceitfully*, for fear of the *Woes* denounced in your own *Speech*. 2 Cor. iv. 2.

You could once both preach well and write well (when a Reverend *Dean* pronounced you an *Ornament to the Clergy*, and ſet forth a laudable *Encomium* of you in his *Antiq. Septent.*) nay, you could teach others to preach; for when in the Funeral Obſequies of a *Diſſenting Teacher*, you heard the Preacher deliver, *de mortuis nil niſi bonum*, you took him to task, and taught him how he ought to have handled his Text, without a Breach of Charity to the Deceaſed——— I have preſumed to do the ſame good Office for your ſelf, and I hope you will not be angry with a young *Divine*, for placing the many good things you have delivered, in their *natural Order*; for at preſent 'tis like *Tom Corgat*'s Crudities haſtily digeſted.

I am your Friend, and dedicate this new vampt Diſcourſe to you in great *Charity* and *Moderation*, tho' I had a ſtrong Impulſe upon my Mind for your blaſphemous Alluſions, to denounce againſt you what *Jeremy* did to *Hananiah*, *I will caſt thee off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the Lord.* Jer. xxviii. 16.

which you cannot be ignorant was the Sin that loſt *Lucifer* a Place among the Bleſſed Angels.

But you would have called me falſe Prophet (if you ſurvive the time) or would have fancied *ſome Fear where no Fear was*, that I had a Deſign to aſſaſſinate your Perſon, which upon the Faith of a *Chriſtian* I would not do, tho' *an Hundred Thouſand Pounds* were ſet upon your *Head*, and ſecured out of the beſt Fund by Parliament, and this for Fear of DAMNATION; for I never heard the Practice of ſuch a Doctrine juſtified, but on *Eglon a ſtrange King* (*of* Moab) *Judg.* xiii. who vexed and oppreſſed the Children of *Iſrael*, but this is not to be imitated by us Chriſtians.

" Have not you and I and every Engliſhman " a Birthright to our Liberties, Laws and Religion? Are we not all free born? but are our Lives, Fortunes and Eſtates no better than Egyptian Magick? the Clergy of *Sion* College ought to give you the broad Seal of Thanks for your *Simile*.

If you had no *genuine Birth*, or no Titles in our Laws, but thoſe of Attainder, Outlawry and Abjuration; I would nevertheleſs treat you as an Engliſhman, a Brother, a Prieſt and a Chriſtian.

'Tis the buſineſs of every Chriſtian Prieſt to *declare the whole Council of God*, without Fear, Favour, *Partiality* and *Hypocriſy*; if *Jeremy* the Prophet would have *ſewed Pillows to the Arm-holes*, he had eſcaped the *Dungeon*; if *John Baptiſt* would not have reproved Inceſt and Uſurpation, he might have been a Court Chaplain in Ordinary to *Herod* (tho' a ſtrange King) he might have ſaved his Head, and been promoted to be Ruler of a *Synagogue*; if the *Apoſtles* would have cajoled the Princes of their Times, they would never have been crucified, ſawn aſunder, *&c.* and we had never been troubled with the mortifying, ſelf-denying, and

plain

plain ſimple Doctrines of *Chriſtianity*; but why do I teach a Teacher *and Maſter in Iſrael*?

You ſay 'tis magical Deluſion and Impoſture to believe that Diſeaſes and evil Accidents are procured by evil Spirits, but you do not conſider that many things in common Parlance are attributed to the Power and *Wrath of God*, tho' in Truth the Work of the Devil. I would have you remember that when the *Sabeans* took away *Job's* Oxen and ſlew his Servants; when the Fire of *God* fell from Heaven and burnt up the Sheep and the Servants; when the *Chaldeans* fell upon the Camels and ſlew the Servants, when the *North Wind* blew down a Houſe and killed *Job's Children*, all was the Work of the *Devil*; yet righteous *Job* attributes thoſe Judgments to the Hand of *God*. *The Lord gave and the Lord hath taken away, Bleſſed be the name of the Lord.* Job. 1. 21. When *Doeg the Edomite* fell upon *Abimelech* the Prieſt, and ſlew Fourſcore and Five Perſons that wore a Linnen *Ephod*, and afterward fell upon and deſtroy'd the City of *Nob*; (a City of the Prieſt or Univerſity) 'twas the Judgment of God, tho' the Work of the Devil; and we may reaſonably allow *Abimelech* and the reſt of his fellow Sufferers a Place among the *Martyrs* (for ſuffering in a righteous Cauſe;) yet *Saul* is thought to have executed the Vengeance of God threatned to the Houſe of *Eli*, 1 *Sam.* 2. 31. 1 Sam. 22. When the Kingdoms of *Iſrael* and *Judah* were divided, the Scriptures tell us 'twas of the *Lord*; yet *God* reproves them for a Work of Wickedneſs, ſaying, *ye have ſet up Kings but not by me*; ſo we muſt diſtinguiſh between the Permiſſion and Authority of *God*. Whether the deſtroying *Angel* be an Angel of *Light* or *Darkneſs*, I will not determine, but of this I am certain, that holy *David* and the *Chriſtian Church*, pray for the Guardianſhip of an *holy Angel*, to keep them from the *Terror of the Night*, Pſ. 91.

Night, and from the *Arrow that flieth by Day*, from *the Peſtilence* that *walketh in Darkneſs*, and from the *Deſtruction at Noon Day*; and the faithful and holy Men have (in all Ages) believed that the evil Spirits have promoted their Troubles, Dangers and Diſeaſes, and why ſhould they not believe that the *Devil* can as well vex them with the *Tooth-ach* or *Falling-Sickneſs*, (which we ſay a Phyſician can cure) as he did vex and plague *Job*, with *Boils* and *Sores*? But tho' the *Lord hath created the Phyſician*, take care of *Aſa*'s Sin *in aſcribing Cures to the Phyſician, and not to the Lord*; for be aſſured, if God remove the *evil Spirit* the Work of the Phyſician becomes eaſy, and I am fully perſwaded that ſome ſort of Madneſs and many Diſeaſes, (now thought incurable) might be healed by the Remedy preſcribed by St. *James* of anointing with Oyl, accompanied with the *Prayer of Faith*. *James* 6. But this would be thought *Popery*, becauſe it looks like *extreme Unction*; here the *Papiſts* have corrupted the Doctrine, and the *Reformers* have rejected the Practice.

You cannot attribute that to the Power of Magick which is the *Work of God*, without incurring the Sin of the Jews in blaſpheming the *Holy Ghoſt*, for they attributed the mighty Works and Power of Jeſus to a Confederacy with *Beelzebub* and to magical Operations, and you know the *Woe* there denounced.

The Miracles that are daily wrought by the *Royal* Family in the cure of the *King's-evil*, muſt be attributed to the Power and Finger of *God*, in the uſe and application of the *Word of God and of Prayer*.

The like Cures I am verily perſwaded might be wrought by *Prieſts* of our holy Religion in *all Diſeaſes*, if they would follow the direction of holy *Writ* abovementioned; I may ſay I have known it tried and God's Bleſſing obtained thereon, and many ſober *Chriſtians* wiſh the Practice were reſtored, but per-

perhaps you will call it the *Magical* Trumpery and Prieſtcraft of *Popery*; *God* convert you!

I profeſs myſelf a Member of the *Church of England*, but yet cannot be perſwaded to believe a *Chriſtian Biſhop* (the Biſhop of *Rome*) to be *Anti-Chriſt*, or to pronounce all *damned* that diſſent from me; the Apoſtle teaches me there are many *Antichriſts*, I pray *God* keep all *Chriſtians* from their Power and Magick: (for every falſe Doctrine and falſe Practice is Antichriſtian) The *Church of Rome*, tho' it be burthened with much Superſtition, is ſtill a Part of the *Catholick Church*, I hope *God* will purify her; the reformed Churches are alſo part of the ſame Catholick Church, I beſeech God to *reſtore thoſe things that are wanting, and to ſtrengthen the things that remain*; by your wholeſale preaching againſt Popery, I have known ſeveral well-meaning Perſons drawn into the Church of *Rome*: I know no one Church upon the Face of the Earth that is pure and without ſpot, and our Saviour (tho' he has propheſied that the Gates of Hell ſhall never prevail againſt his Doctrine) ſeems to forbode that at his Second Coming he *ſhall hardly find Faith upon the Earth*; I heartily wiſh and pray for the UNION for which *Chriſt* ſo earneſtly beſought his *Father*, an *Union* between the Eaſtern and Weſtern Church, an Union with Papiſts and Proteſtants, an Union with Churchmen and Diſſenters, but we have reaſon rather to expect *God's Judgment* ſo ſorely threatned, *when Iniquity ſhall abound and the Love of many ſhall wax cold.* I may complain as the Prophet *Hoſea* did of his Times, that *by ſwearing, and lying, and killing, and ſtealing, and committing* ADULTERY, (I may add *Rebellion*) they break out, and BLOOD *toucheth* BLOOD. Pray conſider what follows in the Sixth Verſe, *My people are deſtroyed for lack of knowledge, becauſe* (as thou haſt degraded thyſelf) *thou haſt*

John 17.

Matth. 24. 12.

Hoſ. 4. 2.

rejected

rejected knowledge, I will also reject thee that thou shall be no Priest unto me, seeing thou hast forgotten the Law of thy God, &c. If ever you repent (as I pray God you may) it will be an *Evidence* that you have not yet committed the Sin against the *Holy Ghost*. I exhort you next Day of *Humiliation* to recant the many Errors you have taught some Years past, for *you may be allowed to eat your own Words upon a fasting Day*, as you did in the last excellent Sermon on the Thirtieth of *January* before the Parliament, I am

Your faithful Friend,

True fellow Subject,

Loving Country-man,

Fellow Labourer with you in the Lord's Vineyard,

Hearty Admoniſher, and

Humble Orator at the Throne of Grace,

for your { *Converſion* / *and* / *Amendment,*

J. R.

1 Sam. XV. *v.* 23.

For Rebellion is as the Sin of Witchcraft and Stubborneſs is as Iniquity and Idolatry.

WHEN God delivered his Law to the People of the *Jews*, he bound the *obſervance* thereof upon their Souls, with the Promiſe of great and mighty Bleſſings; but the *Breach* thereof with heavy and ſevere Curſes; you will readily believe that *Saul*'s Offence was very heinous in the Eyes of God, that the Prophet *Samuel* ſhould utter ſo ſevere and ſharp a rebuke of the Sin, to the Face of his Soveraign. Deut. 28.

Thoſe who read this Hiſtory with careleſneſs and indifference, will not readily diſcern the greatneſs of *Saul*'s Offence in ſparing the Cattle of the *Amalekites*; but to a diligent and inquiſitive ſearcher of the *Word of God*, his Offence will appear very grievous: I ſhall therefore in a few Words explain to you the Nature of *Saul*'s Sin.

To know which, you muſt underſtand the Hiſtory of the *Amalekites*, one of thoſe Nations which dwelt in the Land of *Canaan*; and for their Offences againſt God were to be utterly exterminated. This wicked Nation oppoſed the March of the *Iſraelites* when God ſent them to poſſeſs the *Land of Promiſe*, and *the Lord had ſworn that the LORD will have war with Amalek from generation to generation.* This Kingdom was the chief Nation of that Land as *Balaam* in his Prophe- Exod. 17. 8. *v.* 16.

cy affirms; for says he, *Amalek was the first of the Nations, but his latter end shall be that he perish for ever*; and in *Deuteronomy* 25. the People are enjoyned *not to forget to blot out the remembrance of Amalek from under Heaven.* Here then is the positive command of God delivered in the Books of *Moses*, and to enforce this Command (when the time came they were to be destroyed) the Prophet *Samuel* repeats the same, and enjoyns *Saul* in the Third Verse of this Chapter *to spare them not, but to slay both man and woman, infant and suckling, ox and sheep, camel and ass.*

Numb. 24. 20.

But instead of executing this divine Commission, *Saul* spared *Agag* their King; perhaps that he might magnify his own warlike Conduct, and grace some magnificent and notable Triumph with his Royal Captive; he spared their Cattle upon the specious pretence of making some solemn Sacrifices, perhaps to adorn the Triumph of a Thanksgiving Day; he makes the pretence of Religion and Devotion an occasion of Sin; he will offer Sacrifices out of those Spoils which by *God* himself had been devoted to Destruction and Desecration.

Here then, was the Offence of *Saul*, for which *Samuel* so sharply rebukes him in the Words of my Text. *Behold, to obey is better then Sacrifice, and to hearken than the fat of Rams; for rebellion is as the sin of witchcraft, and stubbornes is as iniquity and idolatry.*

You may be sure the Sin of *Saul* was very hateful in the Eyes of God, when the Prophet compares it to the most crying Sins recorded in Scripture, even WITCHCRAFT and IDOLATRY, which Two Sins are a conflict with God for Superiority, and are the Doctrines which seek to depose the King of Heaven, and to subject Mankind to the Dominion of the great USURPER the Devil and his Angels of Darkness.

" For

" For Witchcraft is dealing with the
" infernal Powers, is the renouncing Kennet p. 8.
" or *abjuration* of our Vows and Engagements unto
" GOD made in (*the only original Contract*) the
" contract of Baptiſm, it is the caſting off all re-
" liance and dependance on his ordinary Provi-
" dence, and ſelling ourſelves to another Maſter
" tho' a *Stranger* and an *Enemy*; and becoming
" Servants *and Slaves to do his Will*, to drudge in his
" Service, to bear his *Yoke*, and drag his *Chain* after
" us, and for what? To receive his Pay and Wages
" of Iniquity, *Diſappointment*, Shame and Tor-
" ment.

The Puniſhment and Hatefulneſs of this Sin of Witchcraft you may read at your leiſure, *Exod.* 22. 18. *Lev.* 20. 6. *Deut.* 18. 11. 'tis more to my preſent purpoſe to explain to you the Nature of Rebellion, to give you ſome Rules to prevent your falling into that Sin, and to ſhew you that the Wages of Rebellion are, *Diſappointment, Shame and Torment.*

Rebellion in the ſtrict meaning of the Words of my Text is, *diſobeying the Voice of the Lord and rejecting his Word.* " But when our Thoughts meet
" with the Word REBELLION, we can page 3.
" hardly forbear to apply it to a civil and political
" Rebellion, the riſing up in Arms againſt *our right-*
" *ful and lawful King* in his legal Adminiſtration,
" upon an eſtabliſhed Conſtitution in Church and
" State; to ſacrifice our Ambition and Revenge,
" *the Peace of our Country*, and the Security of our
" Religion and all that ſhould be dear to us and
" our Poſterity, and madly to involve the Nation
" in Tears and Blood.

For " *firſt*, a wilful Diſobedience to our Sove-
" raign Prince, and a reſiſtance of his *lawful* Au-
" thority by force of Arms, is no leſs then a diſ-
" obeying *the immediate Ordinance of God*, and the

" reſiſting his Will and Providence in the Govern-
" ment of the World: I know not what is plain
" in Scripture if this be not ſo, *let every ſoul be ſub-*
" *ject to the higher powers, for their is no power but of*
" *God, the powers that be are ordained of God; whoſo-*
" *ever therefore reſiſteth the power reſiſteth the Ordinance*
" *of God, and they that reſiſt ſhall receive to themſelves*
" *Damnation.*

" We may deliver up the *Scriptures* among
page 4. " the other *Truſts* committed to us, if this
" Chapter be conſiſtent with the *preſent Rebellion:*
" Our *legal* ſetled Government for common Good
" muſt be apart of God's own Diſpoſition and Diſ-
" penſation of human Affairs, and to break into
" open *defiance and aſſault* of that Government, for
" ſetting up *another work of our own hands*; this muſt
" be to fly in the *Face* of *Providence*, which for that
" reaſon is ſo remarkable in the preſervation of
" Princes and States; for in our Hiſtories of one
" *Rebellion* that ever proſper'd, we read of an Hun-
" dred that have ſore threatned and ſoon miſcarried,
" bringing the *Authors and Abettors* of them to
" *Shame and Deſtruction*, who have periſhed as the
" Enemies of GOD and their Country.

This Nation has many times felt the miſerable and ſevere Effects of War and Rebellion, 'twould be almoſt endleſs to recount the Number of them; the Wars and Blood ſhed upon the diſputed Titles of *York and Lancaſter*, Kings *de facto* and Kings *de jure*, fill too great a part of our *Engliſh* Hiſtory; there are ſome *wicked* Rebellions the miſerable Effects whereof remain at this Day, and are ſtill freſh in our Memories: After the Union of the Two Crowns in the Perſon of King *James* I. when no Diſputation about the Limits of Empire remain'd within our Iſland, a factious Spirit found means to excite Commotions within our own Bowels, and to diſturb the *Peace* that was *within our Walls, and*

deſtroy

deſtroy the plenteouſneſs within our Palaces; they dethroned and murdered our King, (the moſt Virtuous and Exemplary that ever filled the *Engliſh* Throne) and changed our Royal State and Monarchy into an Anarchy, and tho' God did in his due time reſtore our Peace and Plenty after many Years Ravage and Deſolation to the *Diſappointment, Shame and Torment*, of the Rebels, yet they ſoon began to diſturb our *Sion*, and becauſe they wanted a pretence to overthrow Monarchy, would have ſet up a *Baſtard Son* to invade the Throne of his Father, for it ſeems a Puppet would pleaſe them better than a Man of royal and lawful Deſcent; but their *Idol* was taken and beheaded to their *Diſappointment, Shame and Torment*; tho' it frequently happens that Sin doth triumph for a Seaſon, and the Rebel, Traytor, or Uſurper, may ſucceed each other.

Cruoem Sceleris pretium
Ille ~~tulit~~ pretium Sceleris tulit hic Diadema.

God may often in the Diſpenſation of his wiſe Providence permit Iniquity to *Lord it over his own Servants*, yet at laſt he will entrap the Sinners in their own Snares, and *their Place ſhall be known no more*, tho' their Names ſhall be remembred in Hiſtory but it ſhall be to their Infamy and Reproach; thus *Abſalom* for his Wickedneſs got a Burial under a heap of Stones, and to this Day every one that paſſes by, whether Turk or Chriſtian, adds to the *deteſtable Monument* by caſting a Stone to the Heap, and his Name is had in everlaſting abhorrence in all Hiſtories.

" But *Secondly*, The Holy Spirit has de-
" clared that *Kings and Princes* do in a more *page 5.*
" eſpecial manner repreſent the Majeſty of GOD
" himſelf, that they are his Vicegerents and De-
" puties here on Earth, that they do reſemble him

" in

" in Preeminence and Authority, and ſhould be-
" come like unto him in Righteouſneſs, Goodneſs
" and Truth, and therefore to rebel againſt thoſe
" Powers that are placed in God's ſtead, and act in
" Subordination to the ſupreme Governour of the
" World, and attend the ſame Office of keeping
" Peace and Order by the adminiſtring of Equity
" and Juſtice, this muſt be a *Rebellion* againſt GOD
" as againſt *thoſe that are ſent by him.*

" The Holy Spirit would not have ſaid
page 6. " to mortal Princes *ye are Gods*, or any
" way compared them unto the moſt *High*, if it had
" not been for this Image and Superſcription of
" the *King of Kings* upon them; for this the divine
" Wiſdom ſpeaks, *Prov.* 8. 15. *By me Kings reign*
" *and Princes decree juſtice, by me Princes rule——and*
" *all the Judges of the Earth.*

By what has been ſaid you perceive that the nature of Rebellion is to " reſiſt the *Ordinance of* " *God*, and the juſt Authority of the *King his Vice-* " *gerent.* But you will avoid falling into this hateful Sin if you conſider that " all ſupreme Princes,

" and under them all ſubordinate Magi-
page 6. " ſtrates, act in the Name and in the Place
" of the one Almighty Governour of Heaven and
" Earth, to anſwer the Ends of his infinite Wiſ-
" dom, who would have the Courſe of this World
" ſo peaceably ordered, that Princes may be ſafe
" and the People happy, the wiſe Man has ad-
" viſed us *to fear the Lord and the King, and not med-*
dle with them that are given to change; for Rebellion

" does at leaſt deface the Image of God,
page 7. " and blot out that fairer part of that noble
" Superſcription that was upon them; Tyrants,
" *Uſurpers* and Oppreſſors, by their arbitrary Wrongs
" and Perſecutions do rather repreſent another
" Power, the *Enemy*, the *Deſtroyer* of Mankind; a
" Judgment ſo dreadful upon any Land, that none

in

" in Conſcience, *none in Reaſon and common Senſe*
" would ſeek to brink down ſuch a Judgment
" upon their own and their Children's Head.

" This is the plain and Scripture Doctrine we
" are taught as Chriſtian Subjects, not from the
" Schemes of any *crafty Politicians*, who can vary
" and change the *Principles of Government* as ſhall
" beſt ſuit the time and ſerve their turn, now
" advancing the *Prince* even *to enſlave the People*,
" then inſpiriting the *People* to *dethrone the Prince*;
" but this I ſay is our *Scripture Doctrine* plainly
" delivered in thoſe *Oracles of God.*

If theſe Rules were obſerved, we ſhould never fall into Traps of *crafty Politicians*, who never want Pretences to overthrow any *legal and ſetled Conſtitution:* Thus *Abſalom* was ſeemingly diligent to adminiſter Juſtice, and *when any Controverſy came before the King for Judgment*, he would complain of the King's Backwardneſs in appointing Judges, he would often wiſh himſelf a Judge (the *ſupreme Judge* he meant) that he might ſhew the Exactneſs of his Equity in the Diſtribution of Juſtice: Thus between Inſinuations and Careſſes he ſtole the Hearts of the People into a *Rebellion*; and, no doubt, when he had compaſs'd his wicked Deſigns, and had expelled his *Father* from the *Throne*, and poſſeſſed his Houſe and Concubines, there wanted not *Doctors of the Law* to applaud his Conduct, and expound to the People how literally he had fulfilled the Word of the *Lord* againſt the old *abdicated King* by *Nathan* the Prophet, *Behold I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he ſhall lie with thy wives in ſight of this Sun* ——— *I will do this thing before all Iſrael and before the Sun.* Surely it muſt be the Hand of God which brought about ſuch a ſud- 2 Sam. xv.

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den Revolution in *Iſrael*; for *David* had been a *bloody Adulterer*, and *God* had threatned that one of his own Loyns ſhould puniſh the Sin: Could any thing but the Hand of *God* drive out an old *warlike King* from his Palace without Bloodſhed? and beſides, the *Vox Populi*, (which ſome ſay is *Vox Dei*) was with the young King *Abſalom*: Theſe and ſuch like were the Reaſonings of the *Teachers* of thoſe times, to ſupport the *Uſurpation* of the young King *Abſalom*. There wanted not ſome of the chief Stateſmen in *David*'s Court to joyn with the *Rebels* in their *depoſing Doctrine*; of whom we read that *Achitophel a crafty Politician* made one of the Number.

But that I may deter you from the odious Principle of REBELLION, I will ſhew you how in all its circumſtances it is likened to Witchcraft.

I have already ſhewn you that Witchcraft is a dealing with the Devil, and that *Rebellion* is a direct *flying in the Face of God*. Now let us take a View of *Witchcraft* and *Rebellion* in their various circumſtances, and then we ſhall ſee by their Agreement and Correſpondence, that the *Prophet* has been very juſt in his *Compariſon*.

Witches and *Wizards*, and Men that have *familiar Spirits*, make Compacts *aſſociate* and confederate to ſerve the *grand Uſurper*; they renounce their Allegiance to their *lawful Sovereign the King of Heaven*, who has bought and redeemed them by the Blood of his Son; they *abjure* his Government, and deny his Authority.

The *Rebels* in like manner combine to dethrone their Sovereign, who is *God's Vicegerent*; they *aſſociate* and confederate to ſtand by each other; they bind themſelves by ſolemn Oaths and *Abjurations*, to ſtand by and aſſiſt each other againſt their rightful *Leige Lord*: Thus in the great Rebellions

bellions of *France* and *England, a ſolemn League and Covenant* was entred into to dethrone their *lawful Prince*, and to ſet up their own *Idol* in the room of their *lawful Kings. Witches, Wizards, and Men of familiar Spirits*, inſtead of the Worſhip of the true God, ſet up in the place thereof ſolemn (I ſhould have ſaid horrible) Worſhip of the Devil; and as the Worſhippers of the true *God* are admitted to his Service by *Baptiſm and religious Covenants*, ſo they have their peculiar initiatory Compacts or *Original Contracts*, whereby they bind themſelves to the Service of the *Diabolical Spirit*; the form and manner thereof is too horrible to be repeated in a Chriſtian Aſſembly.

In oppoſition to the true *God* they have their *Adjurations, Divinations* and *Conjurationss* which make (what they eſteem) the ſolemn Service of the Devil: As in the Worſhip of the true God, we invoke him to drive from us the evil Spirits which daily ſurround us, and are ſent by the *Prince of the Air* to tempt us from our *Allegiance*; ſo they make their Invocations to *Beelzebub*, and renouncing the Aſſiſtance of the *Holy Spirit*, put themſelves wholly under the Service and Banner of *Satan.*

In like manner, *Men of rebellious Spirits*, when they have liſted themſelves in the Service of *the Father of Lies*, do form themſelves by ſolemn Compacts and Oaths; and that they may make themſelves perfect Slaves of *Satan*, and Maſters *in the black and ſecret Arts*, they do even preſume to approach the Sacrament of the *Altar*, and do in a literal Senſe make the *Table of the LORD a Table of Devils.*

P. 24. " Both *Witches* and *Rebels* have made a " Covenant with the *Father of Lies*, whoſe " Children and Servants are taught and " bound to ſpeak, write, and make *Lies.*——— " For this reaſon, the People of God were ſo

" often caution'd not to hearken to thoſe Pre-
" tenders, *Jer.* xxvii, 9, 10. *Hearken not ye to your*
" *prophets, nor to your diviners, nor to your dreamers,*
" *nor to your ſorcerers* —— *For they — propheſy a LIE*
" *unto you, to remove you far from your land, and*
" *that I ſhould drive you out, and ye ſhould periſh.*

" *Rebellions* are raiſed by flying Stories and in-
" credible Reports, daily invented to prejudice
" the People, and *poſſeſs* them with a *ſeditious Spi-*
" *rit* : I am aſhamed to ſpeak of them ; but cer-
" tainly if ever there were a Party, that to gain
" a Point imagined Devices, and made *Lies their*
" *Refuge*, that is the Party that have conceived
" and brought forth before this time this execra-
" ble *Conſpiracy and Rebellion*, monſtrous Tales and
" Fables ! not fit to be recited in the Houſe of
" *God*, nor is it poſſible to call over the Legions of
" them ; the trueſt Patriots and the moſt loyal
" Subjects leſſened and traduced in the vileſt man-
" ner ; nor has ſacred *Majeſty* been ſpared nor
" the *Royal Family* : Wiſdom, Goodneſs, Beauty,
" and very Innocence it ſelf has not ſecured them
" from Calumnies and ſhameleſs Reflection. It
" would be for the Honour of the Nation if they
" were buried in perpetual Oblivion ; but when
we ſee the *Rebellion* of the laſt Age juſtified by the
ſame Lies and Calumnies that brought a *righteous*
King to cruel Mockings and Sufferings, we cannot
but excite your Abhorrence to the ſame Princi-
ples. If you conſult our modern Hiſtorians, you
will find that LYING and CALUMNIES raiſed
the great REBELLION, and involved this Nation
in a direful War ; and after theſe Sons of *Perdi-*
tion had imbrued their Hands in the Blood of the
innocent Martyr, they perſecuted his innocent Chil-
dren, and in *Spite, Rage and Malice* abjured his
rightful Heir, the *young Pretender* (as they were plea-
ſed to call him) and to frighten and bugbear his
Subjects

Subjects from reſtoring him, they ever and anon, with *impudent Aſſeverations*, cajoled the People with dreadful Terms of *Popery and Slavery*, the *Cant of State-juglers*, who think that themſelves have the only right to domineer, but would have us believe, there is no Offence in *Uſurpation* and *Slavery*, no Offence in *Atheiſm* and *Irreligion*, no Offence in *Vice* and *Debauchery*, no Offence in *Rebellion* and *Witchcraft*.

Thus you ſee the Parallel between *Witchcraft* and *Rebellion* is ſo exact, that *Samuel* could not have made a more juſt Compariſon. In a word, *p.* 5. " nothing is more apparent than that *Loyalty* and " *Allegiance* are a part of our *Chriſtian* Religion as " well as of our *Civil Polity*, a Duty to *God*, and " thro' him to the Magiſtrate, not upon his own " account only, but for the *Lord's ſake*, as a matter " of Conſcience, IF THERE BE ANY SUCH PRINCIPLE WITHIN US-- " But ſtill there *p.* 27. " is another Compariſon of *Witchcraft* in the " Text, and that is, with *Idolatry*. *Rebellion is as the Sin* " *of Witchcraft and Stubborneſs*, or a wilful perſiſting " in that *Rebellion is as Iniquity and Idolatry*.

" And truly *Rebellion*, in the Civil and Politi- " cal Senſe, has ſome near Reſemblances of *Ido-* " *latry*; for in all Governments there can be but " *one ſupreme Power*; and after the Acknowledg- " ment of that Power by ſubmitting to the Laws " that ordain it, by receiving Protection from it, " by acting under it, and eſpecially by plighting " our *Faith* and *Oaths* to it, after this to renounce " that Power, and rebel againſt it! This is *State* " *Idolatry*, and as much like to the groſs *Spiritual* " *Idolatry*, as in falſe Worſhip an *Image* is unto an " *Idol*.

Every Man is bound by natural Allegiance to his Prince, neither can he transfer that natural Allegiance to another, but this *Allegiance* becomes

a double Obligation upon him, when bound upon our Souls by the *Oath of the Lord.* For the *Oaths* of Allegiance to the KING are a part of the *legal Conſtitution.* No Perſon can hold an Office, without taking this *ſolemn Engagement*; nay, every Perſon of the Age of Sixteen, is obliged to ratify his Allegiance by an Oath, and all *Clergymen* muſt

p. 19. " remember that the Oaths of Allegiance " to the King, his Heirs and lawful Succeſſors, are " a ſolemn part of their Ordination Office; let " them remember that they pay thoſe Vows at " the *Altar*, recite them in the midſt of the Con- " gregation, and confirm them in the Bleſſed Sa- " crament of the *Lord's Supper*: If they deſpiſe and " break theſe ſacred Ties, they *degrade* themſelves, " they renounce their *Faith profeſſed to God and* " *Man*, and muſt expect to ſuffer as *evil doers*, but " I truſt they have a *good Conſcience*, and will ſhew " a good Example.

P. 18. " I might preſume to undertake for all " the *Prelates* of our Church, that they deteſt and " abhor all the traiterous Attempts of Invaſion, " Inſurrection, *Uſurpation*, or any other ways of " aiding and abetting *Uſurpers* and *Pretenders.* The " *elder Fathers* know what the Spirit of *Rebellion* is, " and what was the Reign of an *Uſurper*, and " how dear an Experiment it was; they then " ſtood in the gap, and are ready to ſtand there " again; many of them have felt the Tyranny " of *Uſurpation*, and know what belongs to Plun- " der, free Quarter and Sequeſtration.

" And I would hope charitably of all the *Clergy* " (whatever Inſtruments the cunning Workmen " would make of them) that they of all Men would " not violate their Oaths, would not ſcandalize " their Function, that they would not deſert the " KING, that they would not ſacrifice, inſtead " of watching and feeding the Flock, leſt God ſay

" unto

" unto the perfidious Shepherd. *Wo be unto the*
" *paſtors that deſtroy and ſcatter the ſheep of my paſture,*
" *ſaith the Lord.*

I cannot but commend the Chriſtian Courage of thoſe worthy *Prelates* and *Clergy-men*, who a few Years ſince were content to part with all worldly Preferments, and were ready to lay down their Lives for the *Teſtimony of a good Conſcience*; they ſcrupled to take a *New Oath* to a *ſtrange King*, becauſe they thought themſelves under an Obligation to keep the Oath they had made to a former *King, his Heirs, and lawful Succeſſors*; they thought their Allegiance continued, notwithſtanding the King was driven into a ſtrange Land, notwithſtanding his moſt *virtuous Queen*, and *hopeful Son* were perſecuted with the utmoſt Slander, by Perſons who were not content to load their KING with the vileſt Reproaches for a few Miſmanagements, but with horrible Impiety proclaimed a PRINCE *nobly born* to be an Impoſtor, a Foundling, a Traitor, and what not?

Theſe Reverend Prelates and Clergy-men thought their Obligations ceaſed not, with the Baniſhment of their *King*, but were ready to have gone with him not only into Baniſhment, but (as many of them did) into Priſon, and even unto Death for the ſake of their *ſolemn Oath*: They conſidered that no Power could transfer the Duty of their Vow; and that if they ſhould have transferred their Allegiance by a *New Oath*, the ſame would have been not only impious, but void, like the Vow of a Wife, made in the Houſe of a Husband, or a Daughter in the Houſe of her Father. *Num.* 30. for what a Husband is to his Wife, or a Father to a Daughter, the ſame is a King to his People.

Of theſe Chriſtian Heroes it may be truly ſaid, *the Souls of the righteous are in the hand of God, and*

there

there ſhall no torment touch them, in the ſight of the unwiſe they ſeemed to die, and their departure is taken for miſery, and their going from us to be utter deſtruction, but they are in peace; for tho' they be puniſhed in the ſight of men, yet is their hope full of immortality, and having been a little chaſtiſed, they ſhall be GREATLY rewarded (ſome of them perhaps in this World) *for God proved them, and found them worthy for himſelf.*

But on the contrary, the Wages of Rebellion are Confuſion, Shame and Torment.

I muſt again draw a Parallel between *Witches*, *Wizards*, and *Rebels*, " and you ſhall find the Parallels run on to
p. 23. " the laſt Moments of them; the Dealers in magical " Arts of old were not of the higher Rank and Order of " Men, but commonly of the baſer and more refuſe part of " Mankind, who were to raiſe their Fortunes by their " own Miſteries, and make the *vulgar* adore them for " *notable Men.*

" Thus in *Treaſons* and *Rebellions*, the Leaders and bold " Adventurers in them are uſually Men of no Conſcience " (whatſoever they call *Honour*) the looſe and profligate " Men, hardened in the Habits of *Vice* and Wickedneſs, " and therefore ſeeking to gratify their own Luſt and Paſ- " ſions at any hazard whatſoever.

Thoſe who have exercis'd magical Arts, do in the end meet with *Diſappointment*, *Shame* and *Torment*: Thus it happened with the Sorcerers of *Egypt*, they were forced to
P. 23. confeſs the Power of God. " For it confounded the " Magicians themſelves in *Pharaoh*'s Court: When *Aaron*'s " Rod ſwallowed up all their Rods, *Elymas* the Sorcerer " was ſtruck blind in his fulneſs of all Subtilty and Miſ- " chiefs. And *Simon* in the City of *Samaria* (*who uſed Sorcery and bewitched the People, giving out that himſelf was ſome great one*) was at laſt confounded by the Goſpel of *Peter*.

The ſame Confuſion happens in time, to *Rebels*; for *Abſalom* was hanged in a Tree, *Achitophel* and *Judas* hanged themſelves, *Zimri had no Peace who ſlew his Maſter*, *Athaliah* was ſlain and all the *Regicides* in the Old Teſtament.

P. 26. " And thoſe forlorn Creatures in latter Ages and " our own Nation, who have been really poſſeſſed with " the Spirit of *Witchcraft* and *Rebellion*, or full of the falſe " Conceptions of it, have been the moſt miſtaken and
" abandoned Creatures upon the Face of the Earth;
p. 26. " they have had a little Power to affright and vex " and plague others, and yet have got nothing to them-

" themſelves but (*a*) *Shame, Confuſion and ignominious Tor-*
" *ment.* When they have been detected and diſappointed,
" they were full of Terrors, they (*b*) fled into foreign Lands
" and wandred, and died the moſt abject and forſaken Fugi-
" tives and Vagabonds; or unable to fly, and deſpairing of
" Eſcape, they have laid (*c*) violent Hands on themſelves,
" or have been given up to (*d*) publick Juſtice, ſuch *Witch-*
" *craft* has their been in *Rebellion* and ſuch Wages of it.

I have, as I promiſed, ſhewn you the Parallel between *Witchcraft* and *Rebellion*; I have given you ſome Reaſons to prevent your falling into the Sin of *Rebellion*, and ſhewn you that the Wages of *Rebellion* are (*in the Words of my Author*) *Diſappointment, Shame* and *Torment*; but before I diſmiſs you, I will enquire how the Doctrine of *Rebellion* came to give ſo much Diſturbance and Scandal to the Chriſtian Church.

In the beginning of our happy *Reformation*, the Doctrine of *Loyalty* and *Allegiance* was the diſtinguiſhing Doctrine between *Proteſtants* and *Papiſts*; tho' the *Pope*, it ſeems, had ſet up a pretence to depoſe *Princes*, and alienate their Dominions to any STRANGERS who would ſupport his *pretended Authority*; bnt the Proteſtants ſo ſoon as they became acquainted with thoſe lively *Oracles the Holy Scriptures*, found their Duty to Kings ſo plainly diſcovered, that he that *runs may read*; I need not repeat all Texts that make plainly for a Proof of my Aſſertion, they would of themſelves take up the compaſs of a Sermon; thoſe I have mentioned are ſo plain, that you can have no doubt upon your Mind concerning the Truth of this Doctrine.

But as it happens in the courſe of God's Providence, that a People are puniſhed according to their manner of their Tranſgreſſion, ſo it happened to the Papiſts them-

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(a) *Lord* Sunderland *in the Reign of King* James *II. changed his Religion, and turned Papiſt, on purpoſe to betray that honeſt King into diſtaſtful Meaſures.*

(b) *The Regicides of King* Charles *I. ſome fled, and ſome executed.*

(c) *The Earl of* Eſſex *in the Reign of King* Charles *II. cut his Throat in the Tower.*

(d) *Duke of* Monmouth, *and other Rebels, in the Reign of King* James *II. beheaded and hanged in* England.

Earl of Argyle *in* Scotland *beheaded in the ſame Reign* (*as his Father and Grandfather before him had been*) *for Rebellion.*

ſelves; for they who would have depoſed our Proteſtant Queen *Elizabeth* by the Authority of the See of *Rome*, have at laſt ſeen their own depoſing Doctrine turned on themſelves, in the Depoſition of the firſt King of the *Romiſh Faith*, and the Baniſhment of his PRINCELY SON, yet not without Aſſiſtance of the *Pope*; for the French King *Lewis* XIV. having in the Year 1682, with his Clergy, renounced the *Pope's infallible Supremacy*, and beginning to make ſome Steps towards a Reformation, in imitation of this neighbouring Kingdom, the Pope immediately formed a League againſt that *Crown* (without any regard to the King of *England*, who was in Communion with his *Holineſs*) whereof the firſt Article againſt *France* was [*That Satisfaction be made to our Holy Father the Pope*] and becauſe the Biſhop of *Rome* had no Concern (in forming that League) whether the *Confederates* were *Papiſts* or *Proteſtants*, *Lutherans*, *Calviniſts*, *Preſbyterians*, *Zuinglians*, &c. this got him the Name of a PROTESTANT POPE.

It were to be wiſhed, that the diſtinguiſhing Names of Proteſtant and Papiſt were entirely loſt, and that we were once more known by the Name of CHRISTIANS (the firſt Compellation of the Diſciples of Chriſt) I wiſh and pray, that the *Lord* would rebuke that prophane *Spirit* that divides Chriſtendom, and that we might all profeſs the once *Catholick Faith*, as it was delivered by Chriſt and his Apoſtles, as it was practis'd in the *Primitive Church*, without the additional Superſtructures of *Papiſts*, or the Omiſſions of *Reformers*; then we ſhould no more fear the Doctrines of "*ſecret Confeſſion* and *perſonal Abſolution*, as already eſtabliſhed by the Liturgy of the Church of *England*, as ſet forth in the *Offices* for Morning and Evening Prayer, the Communion and Viſitation of the Sick. We ſhould not dread "*Eccleſiaſtical Independence* in Matters purely Spiritual, or the unbloody "*Sacrifice of the Lord's Supper*, without Tranſubſtantiation or Conſubſtantiation, or a "*middle* "*State of Souls*, without the Doctrine of Purgatory; then, as we profeſs one Faith and Chriſt the one *Supreme Head*, we ſhould all be united in one and the ſame *Bleſſed Spirit*, to whom, with the Father and the Son, be aſcribed all Honour, Might, Majeſty and Dominion, now and for ever, *Amen*.

p. 22.

F I N I S.

ERRATA.

PAge 2. line 26. for *then* read *than*; p. 3. l. 30. for *Sacrifice our* r. *Sacrifice to our*; p. 4. l. 4. for *their* r. *there*; p. 5. l. 2. for *brink.* r. *bring*; l. 14. for *into Traps* r. *into the Traps.*